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VOL. X AUTUMN, 1937 NO. 39

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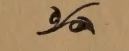

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A Quarterly Magazine

of Subjects Missionary and Religious

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PAGE

SOME IMPRESSIONS OF JAPAN AND OF THE NIPPON-SEI-KOKWAI. *Father Williams, S.S.J.E.* 86

NOTES ON SOME QUESTIONS CONCERNING RELIGIOUS LIFE. IV. *Father Cary, S.S.J.E.* 95

FORWARD IN PRAYER. II. *Father Palmer, S.S.J.E.* 103

COMMUNITY NOTES 109

NOTICES OF BOOKS 111

GENERAL NOTICES 114

ILLUSTRATIONS

High Altar, St Augustines, Boston Frontispiece

Hospital of the Resurrection of Hope, Kumamoto 91

St Thomas' Church, Kiryu 92

A Group at the Tokyo Celebrations 92

SOME IMPRESSIONS OF JAPAN ANI OF THE NIPPON-SEI-KOKWAI

By FATHER WILLIAMS, S.S.J.E

IT was twelve years ago that I first visited Japan. Tha visit was brief, and it was, so to speak, incidental to visit to Corea where Fathers of our Society were the working. It was late in June when I returned from Corea t Japan. The rainy season had set in, and the weather wa hot. Most of our missionaries had left the cities, and I ha but little opportunity to see anything of the work of th Japanese Church as a whole. Nevertheless, I fell in lov with Japan even on that first visit. The beauty of the country its picturesque mountains, the great forests of old trees, th charming glimpses of the Inland Sea espied from the window of a train, and the wonder of ancient temples and shrine were all calculated to delight the foreign visitor.

But there was something else I loved in Japan as wel as the land. That was the people. Over the long range o the centuries the words attributed to St Francis Xavier on his making the acquaintance of the Japanese people struck an answering chord in my own heart. "This people is the delight of my soul." For, in spite of the Westernization of the country — still going on at an alarming rate, — in spite of the fact that our Western nations have brought to the people of Nippon much that many of us would consider of very dubious value, there remains in the people of this country of Nippon a charming simplicity, a lovely child-like-ness, which we in the West largely seem to have lost. In the Japanese character there are, I am sure, just those qualities which would make the people model Christians could they only really be brought to Christ. For our Lord has com-mended child-likeness as a prerequisite for entering into the kingdom of heaven.

This past summer I was privileged to return to Japan for several weeks; and after this longer visit, I feel that my

first love for the land and the people has in no way diminished. I am thankful to think that a further acquaintance has but deepened my original impressions. When I first went to Japan I knew little which would help me to understand the country. I found the scenery beautiful, the people charming; but that charm was largely the charm of novelty, the appeal of strange and unfamiliar ways. On my recent visit a wider background of knowledge enabled me to appreciate and understand much that had been a closed book to me twelve years before. The greatest factor in this new understanding had been, of course, my contact with the Japanese Fathers of our Society during the years of their training in our novitiate in America, — an invaluable experience for me. And then, too, I had had opportunity since my first visit to read and study books dealing with Japanese history, religions and customs. Last, but not least, I am grateful that I know something of the language now, — even though it be but a few words, — and that I can read (after some puzzling) the Kana alphabets and a few Chinese characters. I shall never forget my terrifying sense of being lost when, alone in Tokyo twelve years ago, I found myself unable to read a single sign in the streets. Now, I can at least recognize a tobacco shop and can determine when I have reached my destination when riding on a train. I long, of course, to know more, both of the Japanese culture and of the language; and I plan to use such intervals as I can snatch from a busy job in New York in trying to learn more of both.

Because of the meeting of East and West in the Japanese Empire, because of the growing importance of Japan in the future of the world and of civilization, our Church has a unique opportunity and is forced into a unique challenge. Historians have traced the movement of the center of civilization from its original home in the valleys of the Tigris and Euphrates, to Greece, to Rome, to the Mediterranean, to the Atlantic, — ever moving toward the West. If that center of civilization — that center of influence upon the

future of the world — now lies in America (as many think it does), there is reason to suppose that it is destined to continue its westward movement, to pass before long from the Atlantic to the Pacific. If that be so, and I believe it to be so, then the peace of the world and the future of civilization will be dependent in large part upon the attitude which Japan comes to assume towards the moral problems of mankind. It seems to me that our so-called Western civilization is a very dangerous gift to give any people unless it is accompanied by the gift of the Christian religion and the standpoint of Christian morals. Where our religion has lost its grip in the West, our Western civilization has almost carried us to the brink of destruction. If Japan can only catch the vision of Christ, we may yet hope for the future of the world. And in bringing this to the Japanese people, our own Church— Catholic yet reformed — ought to play a great part. Our ancient traditions, our dignified worship, our Catholic heritage, combined with the encouragement to free intellectual inquiry, and an emphasis on the necessity of personal religion and personal devotion to our Lord ought, one feels, to offer an irresistible attraction to the Japanese temperament. The state and condition of the Nippon-Sei-Kokwai, is I believe, a matter of vital importance to the future of Japan and of the whole world.

It seems to me, therefore, that the great gatherings in Tokyo marking the fiftieth anniversary of the official organization of our Church in Japan, were most important events. Great crowds of people, drawn from every part of the country, assembled in Tokyo to commemorate the anniversary. What an encouragement that must have been to isolated communicants or lonely mission workers from some out-of-the-way place, to see such a great gathering of fellow Christians. For it is undoubtedly difficult in some small places where only two or three are gathered together in the name of our Lord, to realize in any practical way the greatness of the Catholic Church. Not, of course, that these little groups

of Christians, here and there, are not of account. On the contrary, they are of the greatest importance. For Christ Himself has assured us that He is in our midst when we are thus gathered together in His name, and these little groups of faithful Christians are, after all, the leaven which in time will, through God's grace, leaven the whole lump. But it must have been an inspiration and an encouragement to stand fast in the faith for such Christians to come to Tokyo and find these thousands of their fellows joining with them in the worship of God and of the Lamb. For the climax of the great service came, of course, with the Eucharist held at Ikebukuro on Thursday, the twenty-ninth of April. I do not know how many were at that service — certainly three thousand at the least. I have attended many great services— the great High Mass held in Philadelphia in connection with the centenary of the Oxford Movement, and some of the services held in London at the Anglo-Catholic Congress of the same year stand out prominently in my mind — but never have I attended a service where I was more impressed with the devotion of the people to our Lord than at the Eucharist at Ikebukuro. The many communions made must have rejoiced the Sacred Heart of our Lord, and that in spite of the fact that a Catholic-trained Churchman would have wished that the people might also have generally observed the ancient discipline of the fast before communion. There came to me at that service—where Japanese, Coreans, British, Canadians and Americans all worshipped in love together before a common altar,—a further knowledge of what it means to be a Catholic Christian: that in Christ we are indeed all one, that every barrier of man's device is transcended in Him—"where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythians, bond nor free: but Christ is all, and in all."

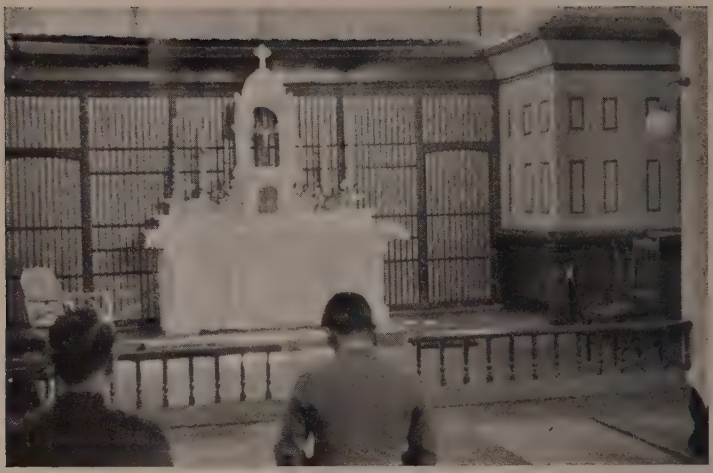
Another most impressive exhibition of the love and power of our Lord is to be seen in our Church's work for lepers. It was my great privilege to visit both St Barnabas' Mission

at Kusatsu, and the beautifully-named "Hospital of the Resurrection of Hope" at Kumamoto. No work of the Church that I have ever seen has so impressed me with its essential Christ-likeness as this labor of love towards these unfortunate outcasts of society. As I gazed upon some of these poor sufferers, as I thought of the ostracism which their fellows have put upon them, the words of the Prophet—words usually associated with our Lord — came to my mind, "He was despised and rejected of men." And these, our brothers, were despised and rejected, too, until the love of Christ shed abroad in men's hearts brought to some of them the resurrection of hope. I have just finished reading the life of Miss Hannah Riddell who first undertook the great work of mercy, and who was responsible not only for the beautiful hospital at Kumamoto now carried on by her niece, Miss Ada Wright, but for the starting of the work at Kusatsu as well. Miss Riddell was also directly responsible for awakening the interest of the Japanese Government in the leper problem, and therefore indirectly for the establishment of the admirably-run Government leper colonies, such as the one just outside Kusatsu.

The story of how Miss Riddell became interested in these poor unfortunates is most remarkable. Going out to Japan as a young missionary, she went, one lovely day in the early spring, to view the cherry blossoms at the Hommyo-ji temple in Kumamoto. And it was there, amidst all the beauty of the flowers, that she first beheld the lepers, miserable creatures showing their wounds to move the passersby to compassion, gathered there to beg because the temple is associated with Kato Kiyomasa, who, tradition says, was once a leper and was healed. At once Miss Riddell felt that she was called by God to minister to these sufferers, and the results of her dedication may be seen in Kusatsu and in Kumamoto. The former work is directly under the control of the Church, and there Miss McGill and Miss Nettleton are carrying on the splendid work of which, for so many years, Miss Cornwall

HOUSE FOR MEN LEPERS
HOSPITAL OF THE RESURRECTION OF HOPE, KUMAMOTO

MISS ADA WRIGHT AND ASSISTANTS
KUMAMOTO LEPER HOSPITAL



ST THOMAS' CHURCH, KIRYU

GROUP AT N.S.K.K. ANNIVERSARY, TOKYO

Fr Viall, Bishop Cecil of Corea, Fr Williams, Fr Morse and Mr George Negishi

Legh had charge. The Kumamoto hospital is a private venture, and is under the charge of Miss Ada Wright, the niece of Miss Riddell. It boasts a very beautiful chapel, in semi-Japanese style, to me the most satisfying Church building I saw in Japan.

A final word must be added about the work of our own Society in Japan. It is, of course, the greatest possible joy to me that Fathers of our Society are now laboring in Japan, and that three of them are native Japanese. On my last visit, twelve years ago, I met for the first time Father Sakurai, now in charge of our house in Kiryu. He was then a deacon, but purposed to come to try his vocation in our Society. I returned to America in July of 1925, and Father Sakurai (still in deacon's orders) followed me there in the autumn of the same year. He remained in America for seven years, being trained in the customs and discipline of the Religious Life, and being ordained to the priesthood at the Cathedral of St John the Divine in New York. Later, Fathers Kimura and Takeda also came to America to be trained for our Society. At last our hopes and prayers were answered and all three priests, professed as Fathers in the Society of St John the Evangelist, returned to their native country, accompanied by two American Fathers, to undertake the establishment of our Society in Japan.

The American Fathers are at present working in Tokyo, from a house in Koenji; while our Japanese Fathers are living in Kiryu. There Father Kimura has charge of the local parish, St Thomas' Church, as well as some of other missions. Father Takeda looks after the parish in Tochiji and some other missions also; while Father Sakurai is in charge of the training of our novices and is also chaplain to the Japanese Sisters in Tokyo.

While I have thus referred to *works* that the Fathers are undertaking, it must not be supposed that, in our own judgment, the particular *work* we do is a matter of supreme importance. People are always interested in the works we

do; we should like rather to get them interested in the lif we lead. For the inner principle of the Religious Life that it is a life *dedicated* to God, in Holy Poverty, Chastity and Obedience. The *works* we do are secondary; they ar the fruits, while the roots lie in the dedicated life. Onl as the life of prayer, of self-surrender, of living in commor grow strong, can our works be blessed. We ask the prayer of our friends that this spirit of inner self-dedication ma grow in our Society in Japan. Above all, we ask the prayer of our friends that God will prosper us in sending to us me (not only in Japan, but in the United States, in Canada, an in England) who will be willing to forego some of the bles ings of this world — personal property, the joys of marriage and the choice of one's own work — in order to follow ou Lord in this special calling of the Religious Life. Two youn men are already in training in our house in Kiryu as Novice of the Society, and we hope that God may bless them wit perseverance, and that they may become professed member of our Society, if it be His holy will. Who will be the nex to join us there?

The Christian Church — the Nippon-Sei-Kokwai in par ticular — has, I repeat, a great responsibility in Japan. Go has put into our hands a great opportunity. We must no fail Him. And in that work of the Church, I believe tha our Society is called to take its place, in bearing specia witness to the importance of the interior life of prayer an self-sacrifice. Pray God that we may all be faithful to ou part and share in the task of bringing to the people of Japa the vision of the glory of God in the face of Jesus Christ.

NOTES ON SOME QUESTIONS CONCERNING RELIGIOUS LIFE

By FATHER CARY, S.S.J.E.

IV

IN previous Notes attention has been called to the very sacred character of the Vows by which those who enter the Religious State bind themselves to God, and the consequently grave responsibility incurred by the Community which, having had ample opportunity for testing the sincerity of the candidate and his fitness to undertake so grave an obligation, not only deliberately sanctions the self-devotion, but also assumes the further responsibility of securing opportunity for its fulfilment. This responsibility we would again emphasize before passing on to consider certain matters bearing on the discharge of that undertaking.

But before proceeding, it may be well to remind ourselves of the difficulties attending the revival of Religious Life as part of the Catholic movement of the past century, in order that we may recognize the effects of those difficulties as a first step towards dealing with them. We may say perhaps that two causes in particular have been the sources of embarrassment. Of these, the first has been lack of experience, the second is the want of a consensus of instructed Catholic opinion and appreciation among those in whose hands the administration of ecclesiastical government rests. The nature of the difficulties thus occasioned can be seen at a glance if we contrast the conditions in the Anglican communion with those of the Roman obedience. On the one side we see a system under which each step that is taken in so grave a matter as the creation of a Religious Community, or even the entry of a single subject into an already existing Community, is subject to the scrutiny and censorship of a recognized and competent authority. On the other, we have the conditions with which we are only too familiar. Our freedom from scrutiny and censorship (a freedom which we have no

desire or even willingness to surrender under present conditions) has its obvious dangers, in that it admits of the possibility of the creation of Communities with no oversight or authorization than those of some zealous priest whose experience and technical knowledge may be wholly inadequate to an undertaking so momentous.

There may be even more precarious foundations laid by the enthusiasm of some devout lay person, kindled with desire for a life-long self-devotion to a really deserving cause. The fact that such enthusiasm may be vitiated by an almost equally urgent craving to exercise the authority of superiorship over other lives, or that it is not regulated by any reverent sense of the gravity of the responsibilities incurred, presents no obstacles. If the necessary three or four subjects are forthcoming and opportunity offers, there is nothing to prevent the most ill-conceived venture from being undertaken. Where such motives and methods are possible and sufficient for the formation of societies claiming the status of Religious Communities, and where under such auspices Vows of life-long duration can be undertaken, there would seem to be need for the greatest possible care in providing security for those who are led into the most sacred relation with God.

Our freedom of initiation demands a corresponding sense of responsibility in its exercise. If lapse of time together with the spectacle of past failures and present anxieties are bringing experience, let us frankly apply the lessons which this experience would teach.

In the first Notes, stress was laid on the vocation of the Community and the vision of the founder. It was there suggested that the authenticity of the founder's vision would be attested by the stability of the foundation. In such possible cases as those just referred to, it will be in the instability of the venture that the evidence may be found for the lack of primary vision. That which is built upon no more solid foundation that a pious human enterprise, or even more

precariously on a craving for domination and self-expression, cannot be expected to manifest the steadfast endurance of that which, perhaps in face of human probabilities has been called into existence by the manifested will of God.

But given what we have ventured to call an authentic creative vision, by what means are the interests of security and continuance to be served? What contribution can sagacity, prudence, justice, and experience make to the establishment and maintenance of a sound, sanctified, and spiritually educative tradition?

For this purpose two instruments in particular must be prepared and faithfully employed. One is the Rule of Life, the purpose of which is primarily spiritual, the other the legislative ordinances, which may be called the Statutes or collectively the Constitution. It is important for practical usage that these two should be clearly distinguished both for administrative and other purposes. Even if the great primitive Rules, on which so many subsequent Orders and Communities have based their structure, whether they were directly derived from them or were of independent origin, may not have discriminated with any great exactitude, it will have been by reason of the simplicity of their intrinsic greatness and comprehensiveness. Subsequent imitations and derivatives have the greater need of more careful discrimination, in order to stereotype and preserve those features which, either in their spiritual tone or form of government, give them their distinctive character. The process of development requires increasingly detailed definition.

As a spiritual body called into existence by the divine Vocation, a Religious Community will naturally give the place of first importance to its Rule of Life. In fact, the natural order in the history of a Community would be that disciples would be drawn to the Master to whom the Call was given, and a family bound by ties of spiritual allegiance would be formed. A Rule of daily life would necessarily be adopted, not only to procure discipline and order, but even

more for the purpose of expressing and preserving the essential spirit belonging to primary vision and vocation, and implicitly contained in them. For it is by transmisson of spirit that vital continuity is maintained. It is therefore by its distinctive Rule of Life that the whole Community is held together in a living spiritual entity. The holy Rule is intensely intimate, and private from outside scrutiny and criticism. It is by observance of the Rule that the spiritual character of all the members of each such family is moulded, so that the Religious of any Community are (or should be) distinguishable from those of any other.

It is with lapse of time and for the conservation of this spirit, which is the essential contribution which each Religious Community should be making to the mystical Body of Christ, that the necessity arises for a definite and stable form of Government. A body of Statutes or Constitution is required. Both the interior administration of the growing family life, and the external contacts, require the allocation of responsibility to chosen officers. A form of government must be determined, always in view of the spiritual vocation and purpose of the Community. The scope of the various subordinate authorities and their relation to the central authority has to be defined. The rights, privileges, and responsibilities of the rank and file must be set forth with clarity. It is in fact the provision for harmonious healthy working in all its parts of a social organism (which is not a mere organization, as it may appear to the secular critic), which tends to grow in complexity as members increase and external interests and obligations are multiplied.

From what has been put forward, it will be obvious that the Rule once given, accepted, and established should be kept with a constancy that is practically invariable, exception being allowed for such alterations as changing circumstances may render practically necessary, lest anything of the content and value of the divine creative intention be imperilled. The governing Statutes on the other hand will almost inevitably

require adjustments by way of enlargement or more minute and exact definition, to meet the demands of expansion. Indeed, developments in the governing Statutes will often be needed to protect the sacred inviolability of the Rule, and to secure its essential integrity under conditions not originally contemplated. But since the Rule is the expression of the vital and distinctive character of the Community as a spiritual family, it is of the greatest importance that any alterations should be made so as to guard with jealous care the spirit embodied in the true life of the Community and expressed in the Rule.

All that is here suggested for consideration may serve to show the practical advisability of keeping separate and distinct the precepts of the Rule of Life, which is a specifically spiritual document, intimate to the life of the Religious family, and the legislative enactments by which the life of the Community as a social unit is ordered and the exercise of its jurisdiction provided for. We need only to recall what was said in former notes of the Community as an entity having power to enter into contractual relations with those who seek admission to membership; for it is qualified to make such engagements in so far as it possesses an organized and stable existence of its own. In accepting the self-donation of a life, it presents a spiritual ideal in the Rule, and also offers a guarantee of stable government, and provision for the maintenance and protection of the life so devoted. It is upon these conditions that the Vows to God are administered by the Community and undertaken by the subject.

At this point it is perhaps well to look beneath the surface to realize what is involved on the more purely spiritual plane. And our reference will be to that which has been already said concerning the Vocation of the Community committed to the founder, and the Vocation of the individual to seek membership in the family in which the spirit of the founder's Vocation is embodied. We are not dealing, that is to say, with the purposes of a secular institution like a political club or social

organization, but with the divine intention directed towards the sanctification of the body of the Church, through the dedication and progressive perfecting of lives called apart and gathered into groups of intimate spiritual fellowship for that end. The divine purpose therefore must, by virtue of its dignity, always take precedence over any temporal considerations, by which the members of the Community are liable to be swayed, whether collectively or individually. And this recognition of the pre-eminence of the claim of the spiritual intention is by no means easy to maintain. Practical politics may dominate the judgment; external influences, ecclesiastical or secular, may seem to impose conditions; an excessive desire to keep touch with the spirit of the age, or some other form of worldly wisdom may all too easily cloud the vision, or divert the attention from that which after all is not intellectually but spiritually discerned. For this reason we would hazard the suggestion that what might be called a democratic form of government by a large and representative Chapter is likely to be the form best suited for the maintenance of the spiritual ideal. For the corporate spiritual sense, however, inarticulate as regards logical expression, is likely to be a valuable censor in matters affecting the development of the corporate life—provided of course that by faithful observance of its spiritual Rule the life of the Community is maintained at a high level, and provided also that all matters brought forward for decision shall be subjected to really adequate corporate deliberation. For what is sought is the spiritual light of a cherished vocation scrutinizing and criticizing the suggestions that are brought forward.

Indeed, we may carry still further the claim of the spiritual sense, to urge that in respect for it provision shall always be made not only for an immediate representative discussion, but also for a period of more matured reflexion and subsequent deliberation, in preparation for the reaffirmation or correction of the first decision. For spiritual continuity demands clear insight and balanced judgment by the moral

sense as well as by the intelligence. Nor should the claims of that higher justice to which reference as been made in another connexion be forgotten, in respect to the conscience of individuals. In Chapter government, decisions must be reached by majorities, but there should be, in all movement that purports to be progressive, a very sensitive regard for minorities, and for their spiritual rights. For it must be borne in mind that according to our view of the leading of divine vocation, however little it may have been consciously realized, the drawing to this or that Community was a divine influence leading towards a spiritual idea enshrined in the Community, in which the Holy Spirit intended that the soul should find its home. Superficially and naturally there may be a variety of influences drawing or sending the life to this or that destination, but in so far as there is a Vocation of God to the soul, that is a spiritual communication of the will of God, these will have been only as channels through which that Holy Will effected its purposes. When this divine attraction has been answered and the response of self-donation has been sealed by the Vows of perpetual Profession, the conditions in which the consecration was made should be regarded by the Community as stable and not liable to serious change. On such delicate spiritual grounds as these, the Constitution of an established Community, though it may require development, should not be subjected to subversive alterations, lest by external changes the spiritual tone and content be endangered.

Space forbids more than a reference to the necessity of providing that government by Chapter shall be intelligent. Especially in Communities of women is it necessary that the members of Chapter should be instructed in the privileges and duties of their responsibility, so that they may learn not to subordinate the demands of clear thinking and plain statement or suggestion to mistaken ideas of the claims of holy Obedience. Obedience comes in when a decision has been

reached and authority has spoken, but the decision must be sought by frank discussion and real deliberation.

The point, however, on which we would lay stress is that whereas a considerable percentage of our Communities founded since the beginning of the Catholic revival would never have been allowed by ecclesiastical authority to obtain the status of Religious Societies or Congregations in the Roman obedience, while others would have been required to make more or less drastic alterations or adjustments in their governing Statutes, in order to protect the spiritual rights of their members, it is in the interest of Religious Life in general, as well as of the several Communities, to provide that their stability should be secured by really adequate regulations and ordinances. And, further, it is necessary that these laws or statutes should be made to conserve the inner spirit embodied in the Rule, since it is that interior spirit which represents the Vocation with which God has called the Community into being for His glory and His service.

FORWARD IN PRAYER

By Father Palmer, S.S.J.E.

II

Meditation

EVERY day you should try to make a meditation, even if it is only a short one. You can do it, if necessary, while you are doing some routine task, riding to work, walking along the street, ironing, mending, washing dishes. Anyone can meditate, for we all do it about earthly things. Here is a meditation on automobiles: I am going to buy a car. *First step:* I find out the price. I begin to get the money together. I see the dealer. I am resolved as to what I will do about it. I do it.

A woman meditates in the same way on, "What shall we have for dinner?" A child on, "What shall I ask for Christmas?" A young person on, "Where shall I spend the holiday?" You can do the same with your friendship with God. Ask the Holy Spirit to help you, to lead you to Christ, to give you clear sight and hearing.

First step: Consider something that makes you want to love God. Some beauty of Nature. Some event in the life of Christ. Some words of Holy Scripture. Some quality of God's lovely character shown to you in Jesus Christ; His bravery, His kindliness. Picture the matter to yourself. Look at it well.

Second step: As soon as you begin to be grateful to God, to appreciate His goodness, then *at once* give your love to Him. In simple words tell Him about it. "My God, I do love You," or, "I love You a little; I want to love You more." Or, even on dark days, "I want to love You. Please help me."

Third step: Make a resolution. Something that you can promise God you will do or refrain from doing during the next twenty-four hours. "I want my love to be more than silly sentiment. I promise You, dear Father, that I will not

give way to that fault or sin during the next twenty-four hours. Help me to keep my promise." Or, "I promise I will do that thing I neglect."

Make a meditation every day. Make the same resolution every day for some time until it becomes habitual. Go over the three steps several times during your meditation. It is best to see that over a period of time you meditate on all the matters mentioned in the Creed. That will keep your love from becoming unbalanced.

In your notebook, take a page and write this outline:

Outline of Meditation

Ask the Holy Spirit to help you, to lead you to Christ, to take of His things and show them to you, to give you clear vision.

Perhaps you will here read very slowly and thoughtfully a few verses from the Bible, to direct your mind to God.

First step. Consider things that make you want to love God.

Second step. Give your *love* to God in simple terms. Lift up your heart.

Third step. Promise God something definite to make your love practical. Something just for the next twenty-four hours. Do it all over again as many times as you can.

Do this daily at a set time.

(NOTE: You must use your Bible if you are going to meditate. The *Gospels, Psalms, Epistles,* and parts of the *Prophets* and of the *Book of Revelation* will probably be most helpful. In the Apocrypha there is good material in *Wisdom.*)

The Road of Prayer

Our Lord gives us the proper path along which we must travel in prayer. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Ask

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father

give the Holy Spirit to them that ask Him?" (*St Luke* 11:13). Ask for the Holy Spirit. He will lead you to Christ.

"The Spirit of Truth . . . will guide you into all truth." (*St John* 16:13). "He shall receive of Mine, and shall shew it unto you." (*St John* 16:14).

The Holy Spirit will say unto you, "Look here, see this, see that, see how lovely Christ is."

It is a help to say over slowly the Collect for Purity at the beginning of the Communion Service: "Almighty God unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration (in-breathing) of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy holy Name."

The Holy Spirit is the Spirit of order. He brings order into the unruly wills and affections of sinful men. He makes our eyes single so that our bodies will be full of light. He straightens out our mixed motives. Our heart has ached because part of it has been going after God, and part after our own silly wishes. It has been torn apart. The Holy Spirit introduces into it a strong magnet that makes all the desires of our heart turn in the one direction. All face the magnet. The magnet is the attractive personality of Christ. To please Him becomes our one motive. Our hearts are purged and cleansed. "Make me a clean heart, O God." We pray that God's Name may be hallowed in us by our becoming holy.

"Lead us to Christ, the living Way,
Nor let us from His pastures stray,
Lead us to holiness, the road
That we must take to dwell with God."

Seek

"He that seeketh me early shall find me."

You seek for, and find Jesus. The Holy Spirit will show Jesus to you; in your meditations, in your Bible reading, in your communions, in the fellowship of worship in church,

in your suffering brethren. And your heart will go out to our Lord. You will say with the first disciples, "Master, where dwellest thou?" And He will say to you, "Come and see." At first you will come in, and abide with Him just for a short time as those disciples did, for the rest of that day, but in the end He will call you to follow Him, and you will leave all and abide with Him for ever. Jesus is the Light of the world. With His light He illuminates our hearts and minds so that we have great joy and clear knowledge. We come to know Him as one friend knows another, and we rejoice in the light of His friendship. We pray that God's kingdom may come in our hearts.

Knock

As you come to know Jesus, you will find that He is the Door. "I am the door." A door is meant to be passed through. We cannot sit comfortably on the step of this door. When you knock persistently, the door opens. Jesus opens to you His sacred Heart. When you pass through the door which is Christ, you do not leave Christ behind, nor do you leave the Holy Spirit who led you to Him.

Beyond that door stretches a way, a road, a new and living way. That way is Jesus Himself. "I am the way, the truth, and the life." Jesus is not a dead way, like the state highway which gets more and more worn out until at last it must be broken up and rebuilt. This way is more like a river on which the great ships go, or down which the logs come, ever new, ever fresh, ever passing rapidly along, bearing with it the burdens, swift but unhurrying. Jesus is the way. Launch forth into that way.

Jesus once compared Himself to Jacob's ladder, up which the angels go, carrying man's praises and prayers to God, down which the angels come, bearing His grace and mercy to man. (*St John* 1:51). He is a true ladder which touches earth and heaven. He is true Man, so He touches us and knows our needs and weaknesses; He is true God, so He

touches heaven and can carry us there. If we may reverently say it, He is the divine escalator. As we climb, the stairs carry us forward and upward. "Underneath are the everlasting arms." We pray, "Thy will be done, on earth as it is in heaven." That leads to union with God: perfect friendship.

Note that it is, "Ask and it shall be given *you;* seek and *ye* shall find; knock and it shall be opened unto *you.* All is in the plural, just as all is in the plural in the Lord's Prayer. We cannot tread this way alone. We must go with all the children of God. A great company goes with you, consisting of all righteous souls, all who are striving to lift up their hearts. As one great Body, we tread that way. It is the Body of Christ, the Church of the Living God. What happy companionship! Jesus is the Door, Jesus is the way beyond the Door. It is Jesus' Body that walks that way.

Where the Road Leads

Whither? Where does that road lead? "No man cometh to the Father but by Me." It is to the Father that Jesus would take you. The Father is the goal. There is no other road except Jesus Christ our Lord. No prayer of ours can come to the Father except through Jesus, for He is the only One who touches both sides of the gulf between us and God. He alone is both God and Man. He is the one Mediator. Neither can any one of us come to the Father but by Him. There is only one true religion. Jesus is the true religion.

We come to the Father, and entering into the heavenly places with angels and archangels, and all the company of heaven, with all God's faithful children living and departed we cast ourselves before His throne in joyful worship. And what is it that we venerate most of all. It is the holiness of God. That is His great glory. With the heavenly choirs we cry, "Holy, Holy, Holy." We give thanks to Him for His great glory. The beauty of God's holiness thrills us through. We can think of nothing else but "heaven and earth are full of Thy glory," the beauty of His holiness.

Best of all, as we gaze, we realize the triune holiness. On that throne we worship not only the Father, but also the dear Saviour, the Lamb slain from the foundation of the World, the Light, the Door, the Way by which we have come; and we also worship the kind Holy Spirit who led us to Christ, who kept us in the Way, and never leaves us nor forsakes us. "The Catholic faith is this, that we worship one God in Trinity and Trinity in Unity." We can never weary of gazing on the holiness of God. Oh, for the day when our sins are all gone, and, with clear sight, we can see Him as He is. "Blessed are the pure in heart, for they shall see God."

"I am the Door; by Me, if any man enter in, he shall . . . go in and out and find pasture." Frequently in our prayers, we must pass along this way of prayer right up to the Throne. Then we must hasten forth into the world, carrying Christ with us to serve our brethren, to be feet for Christ, hands for Christ, lips for Christ, hearts with which Christ will love His scattered and wandering children and draw them home to the Father. Some day we hope to be able to run in and out very quickly, like happy children, at any moment; or, to need no words, but, like the old French peasant who knelt so long in the church, say, "I just look up at Him, and He looks down at me."

(*To be continued*)

COMMUNITY NOTES

THE Father Superior will be absent from the Mother House for the greater part of the next two months. During the period of General Convention (October 6th to 20th) he will be in Cincinnati, where he will be in charge of the combined parishes of Grace Church and St Luke's. He is also an alternate delegate to General Convention from the Diocese of Massachusetts.

✠

ON October 28th, the Father Superior sails from New York on the *S.S. Ile de France* for a month's visit to the Mother House of the English Congregation at Oxford. During these absences from home, only personal mail will be forwarded to Father Burton. Letters concerning community work and appointments should be addressed to the Assistant Superior, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.

✠

BEGINNING this autumn, we are now able to have two public Masses in the Monastery Church every Sunday and weekday during University term-time. The conventual Mass is celebrated at 7.30 a.m. and a later Mass at 9 o'clock. On Sundays and greater Holy Days the 9 o'clock Mass is sung by the Community. The conventual Mass at 7.30 is always the proper Mass of the day or season, while the later Mass is offered for one of the following intentions:

Ferial Mondays. A General Requiem.
Tuesdays. For Missions and the Propagation of the Faith.
Wednesdays. For the Conversion of Sinners.
Thursdays. For the Sick and Dying.
Fridays. For the Peace of the World.
Saturdays. For Christian Unity.

We are always glad to receive requests for prayers, and especially names of the sick and of the departed, to be included in these Mass intentions on the designated days and in our daily Community intercessions.

✠

IN order to foster greater interest amongst the members of the Fellowship of St John in the works of our Society in its several Provinces throughout the world, we propose having monthly devotional meetings for the Fellowship. These will be held in the Monastery Church at Cambridge from 8 to 9 p.m. on the first Wednesday of each month from October till May (except in March,

when the meeting will be held on the second Wednesday, March 9th an Ember Day). Each time there will be an address, intercessions for the work of the Society, and Benediction of the Blessed Sacrament The dates for these meetings during the next quarter will be October 6th, November 3rd, and December 1st.

Membership in the Fellowship of St John is open to both men and women communicants of the Church who will pray and work for our Society. Father Dale, who is the Warden-General, will gladly send a leaflet descriptive of the Fellowship to any who are interested There are Wards of the Fellowship in Boston, New York, San Francisco and Canada.

✠

FROM the vigil of St Andrew to the feast of the Immaculate Conception, we observe in our Society a Novena of Prayer for the Religious Life. As in past years, we again ask our friends and readers to co-operate with us and try to interest others in prayer for the growth and deepening and continuity of the Religious Life in our part of the Catholic Church. It is of the utmost importance to the Church in these difficult days facing her with the lowering of moral standards, with Communism and anti-God propaganda, to have her Religious Houses of spiritual power. The Religious are an outward sign to the world that God can and does call and offer an exclusive claim to men and women to serve Him in His Kingdom, as much as any modern nation is now calling her subjects and citizens to an intense form of nationalism.

Leaflets offering a scheme of prayer for the nine days will be sent free to individuals, parishes or other Religious Communities in such quantities as are desired. Application should be made to the Secretary of Publications, Cambridge.

NOTICES OF BOOKS

The Divine Commission. By the Right Reverend Frank E. Wilson. (New York: Morehouse, 1935). Pp. ix + 296. Cloth, $1.25; paper, 85 cents.

The Episcopal Church. By Theodore St Clair Will. (Milwaukee: Morehouse, 1935). Pp. xv + 135. Cloth, $1.50; paper, $1.

How the Church Began. By the Reverend Robert S. Chalmers. (New York: Morehouse, 1936). Pp. vi + 244. Cloth, $1.35; paper, $1.10.

A History of the American Episcopal Church. By the Reverend William Wilson Manross. (New York: Morehouse, 1935). Pp. xvi + 404. $2.75.

BISHOP Wilson's book is complete, well-proportioned, and so well written that reading is easy. Anyone who begins in the middle of the book will go back to the beginning and read every word. Every Sunday School teacher, every Vestryman, every adult who seeks to know the history of the Holy Catholic Church, with its lights and shadows, will value this book. Fortunately, it is issued in paper covers for wide distribution. One of the best chapters deals with the English Reformation. Seldom has an historical essayist treated of complicated events and persons with such clarity. The copious index has a few omissions, e.g., Marco Antonio de Dominis, p. 227.

Father Will's sketchy book bears the sub-title, "Heritage of American Christians." It is very boastful of the glories of the Episcopal Church, which "yields an influence in public affairs out of all proportion to her numbers." Still, it is a good thing to give to non-Churchmen who are looking toward the Church. It is also good for Churchmen who need greater fortitude and cheer.

Course IV in "The Pastoral Series" of Sunday School Lessons by the late Dr Chalmers has been ably prepared for publication by Father Garlick, former colleague of the author. Any Sunday School superintendent who has used this Series will be pleased with the thirty-two lessons on the early history of the Church. Teachers that are bewildered by other curricula will find the lessons successful because they are clear, simple, and direct. They really do teach children, and teachers, too.

Father Manross' history is almost unfailing as a handy reference-book. He writes easily, with an abundance of details, and always with authority. First-hand authority, like the S.P.G. transcripts, is sometimes lacking; but the extensive bibliography, a guide to further

study, shows how careful the author has been. Not only are the annals of the American Church recorded, but the significant developments are clearly delineated, and the writer's mite of journalism keeps the past from being too dead. Here are accounts of the Church on the Pacific Coast (1579), Maine (1605), and of the whole country right down to 1936. The last chapter has paragraphs on the Pension Fund, National Council, and Prayer Book Revision. Three dozen maps and photographs are well chosen. If you have only one book on the American Church, this is the one to own. It will be a good companion for a lifetime.

V. L. D.

The Way of the Gospels. By the Reverend H. E. Sheen. (New York: Morehouse, 1936). Cloth, pp. 217, $1.40.

Talks on the Prayer Book Gospels. By the Reverend Francis G. Burgess. (New York: Morehouse, 1936). Cloth, pp. 210, $2.

THESE two books on the Gospels will be especially useful to Sunday School teachers. Father Sheen treats of the Sunday Gospels, and these are very thoroughly examined. Each lesson contains ample "Notes for Teachers," followed by a topical analysis, and practical "Expression Work." Many a preacher could use these lessons as outlines for sermons, and his congregation would be assured of having systematic teaching of the life of our Lord. The talks by Father Burgess cover all the Gospels, but do not have the merit of sticking very closely to the text, though some of his illustrative material is apt enough; they doubtless reflect the author's experience; whereas Father Sheen's lessons are more objective.

V. L. D.

My Own Life of Christ. A Work-Book on the Life of Our Lord. Prepared by Alice M. Brookman. (New York: Morehouse, 1936). 45 cents.

WE are glad to commend this new method of teaching the life of Christ to juniors. The lessons follow the life of our Lord from His birth to His Ascension. There are references to secular history and to the geography of Palestine. Hand-work, memory work and dramatics are made use of. The pages are punched to fit standard loose-leaf binders. A short bibliography has been added, as well as an index. One wishes that there was a more explicit mention of the Virgin Birth of our blessed Lord.

C. P. O.

What is Mysticism? By Evelyn Underhill. Paper, pp. 15. (Milwaukee: Morehouse, 1936). 20 cents.

EVELYN Underhill, one of the foremost Anglican writers on mysticism and contemplative prayer, has attempted in this pamphlet to answer the question, What is Mysticism? With characteristic thoroughness, and a deep and appreciative understanding of the subject, the author arrives at positive conclusions as to what mysticism is by pointing out negatively what it is not.

This pamphlet should prove a worth while item for church tract cases. J. V. W.

The Lord's Prayer. By the Reverend James Thayer Addison, D.D. Paper, pp. 76. (New York: Morehouse, 1937). 50 cents.

THESE thoughts on the Lord's Prayer are arranged so that one page is assigned for each day of Lent. As the reading time for a page is less than a minute, the book may appeal to those whose time for devotion is very limited and who are unaccustomed to extended meditation. J. V. W.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one, there-

fore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley: Editorial Notices

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to 980 *Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in California should be sent to the REVEREND FATHER OTIS, S.S.J.E., Superior, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, application should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

The Repository

AT the Monastery in Cambridge the Society maintains a Repository for the sale of its publications and other books and tracts, rosaries, pictures and devotional articles. A list of our publications will be sent upon request. Address all orders to the Secretary of Publications, 980 Memorial Drive, Cambridge, Mass.

FORM OF BEQUEST

I GIVE, *devise and bequeath the sum of*..... *dollars to the Society of St John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at 33 Bowdoin Street, Boston, Massachusetts.*